2.

A TERRIBLE OUT-CRY AGAINST THE LOYTERING EXALTED PRELATES:

Shewing the danger, and unfitneſſe of Conferring them in any Temporall Office or Dignity.

Wherein the Devill is proved to be a more diligent *Prelate*, then any of our Engliſh Biſhops are, leaving them to the Conſideration of the Kings Majeſtie, and the high Court of PARLIAMENT.

By Mr. PRINNE, a faithfull Witneſſe of *Jeſus Chriſt*, and a Sufferer under them.

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A TERRIBLE OVT-CRY against the BISHOPS.

THis hath been one great Abuſe in *England* theſe many yeers, that ſuch Offices as have been of moſt importance, and weight, have commonly been committed to Biſhops and other Spirituall men; whereby their devilliſh miſchiefs, and inconveniences have happed in this Realme, to the great diſhonour of God, and utter neglect of the flock of Chriſt, the which three be theſe.

1. They have had ſmall leaſure to attend to their Paſtorall Cures, which thereby have beeu utterly neglected, and left undone.

2. It hath alſo puſt up many Biſhops, and other ſpirituall perſons in ſuch haughtineſſe, and pride, that they have thought no Nobleman in the Realm worthy to be their equall, and fellow; (whence *Hall* in his Chronicle obſerves, 22. *H.* 8. *fol.* 184.) that the Authority of Cardinall *Woolſey*, ſet the Clergie in ſuch a pride, that they diſdained all men, wherefore when he was fallen, they followed after.

3. Where they by this means, knew the very ſecrets of Princes, they (being in ſuch high Offices) have cauſed the ſame to be known in *Rome* before the King could accompliſh and bring his intents to paſſe in *England*. By this means hath the Papacie been ſo maintained, and things ordered after their wills, and pleaſures, that much miſchief hath happened in this Realm, and others, ſometime the deſtruction of Princes, and ſometime to the utter undoing of many Common-wealths.

Mr. *Hooper*, both a Biſhop and a Martyr of our Church, delivers his judgement of the point, in theſe enſuing termes: upon the 8. Commandment page 78. For the ſpace of 400. yeers after Chriſt, (ſaith he) the Biſhops applyed all their wit onely to their own vocation, to the glory of God, and the honour of the Realm they dwelt in; though they had not ſo much upon their heads, as our Biſhops have, yet had they more within their heads, and the Scriptures and Hiſtories teſtifie. For they applied all the will they had, unto the vocation and miniſtery of the Church whereunto they were called. But our Biſhops have ſo much wit, that they can rule, and ſerve (as they ſay) in both States, in the Church, and alſo in the Civill Policie, when one of them is more then any man is able to ſatisfie, let him do alwayes his beſt diligence. If he be ſo neceſſarie for the Court, that in Civill cauſes he can not be ſpared, let him uſe that vocation, and ſpare the other. It is not poſſible he ſhould do both well.

It is a great over-ſight with Princes, thus to charge

charge them with two burthens. The Primitive Church had no ſuch Biſhops as we. They had ſuch Biſhops as did preach many godly Sermons in leſſe time, then our Biſhops horſes be a bridling. If it be ſo now, let every man judge.

If the fourth part of the Biſhoprick remained to the Biſhop, it were ſufficient, the third part to School-maſters, the ſecond to poore, and Souldiers were better beſtowed.

If any be offended with me for this my ſaying, he loveth not his own health, nor Gods Laws, nor mans. See *Bucer, de Regno Chriſti, li. 2. ca. 12.* and in his Apologie he ſaith: It is both againſt Gods Laws, and mans, that Biſhops and Clergie ſhould be Judges over any Subjects within this Realm, for it is no part of their office.

Who would put a ſword in a mad mans hand? Thus the good Prelate Mr. *Latymer*, who gave over his Biſhoprick out of conſcience, (as *Saxton* Biſhop of *Saliſbury* likewiſe did) and skipped for joy, being diveſted of his Biſhop-like habite, becauſe he felt his ſhoulders ſo light, and was diſcharged of ſo heavie a burthen. How many ſuch Prelates have we now in *England?*

But now for the fault of unpreaching Prelates, me thinks I could gueſſe what might be ſaid for excuſing of them. They are ſo troubled with lordly living, they be ſo placed in Palaces, couched in Courts, ruffling in their rents, daunting in their dominions, burdened with Embaſſages, pampring of their panches, like a Monke that maketh his jubilie, munching in their mangers, and moyling

in their gay Manours, and Manſions, and ſo troubled with loytring in their Lordſhips, that they cannot attend it. They are otherwiſe occupied, ſome in Kings matters, ſome are Ambaſſadours, ſome of the Privy Councell, ſome furniſh the Court, ſome are Lords of Parliament, ſome are Preſidents, and Controulers of Mints. Well, well, is this their dutie? is this their calling? are theſe meet Offices for Prieſts? is it a meet Office for a Miniſter of Gods word to be Controuler of Mints? is this his charge? who controuls the Devill in his Pariſh, while he controuls the Mint?

As *Paul* ſaid to the Corinths, 1. *Corinth. 6. Is there not among you a wiſe man, &c.* So ſay I to *England*, Is there never a Nobleman to be a Lord Preſident, what a ſhame is this? muſt it needs be a Prelate? is there never a wiſe man in the Realm to be a Controuler of the Mint? I ſpeak it to your ſhame, If there be never a wiſe man, make a Water-bearer, a Tinker, a Cobler, a Page to be in that Office. Make a mean Gentleman, a Groome, a Yeoman, make a poore begger Lord Preſident.

The King hath a great many Wards; and there is a Court of Wards, why is there not a Schoole for thoſe Wards? why are they not ſet to ſchoole where they may learne, that they may ſerve the King when they come to age; But there is Noble men enough for theſe Offices. And now I would aske a ſtrange queſtion, who is the moſt diligent Biſhop and Prelate in all *England*, that paſſeth all the reſt in doing his office? I can tell who it is. But now me thinks, I ſee you liſtning, hearkning that I

ſhould

ſhould name him, will you know who it is? I will tell you: It is the Devill: he is never out of his Dioceſſe, he is never from his cure, he is ever in his Pariſh: no lording, no loytring can hinder him; ye can never finde him idle I warrant you: and among all the pack of them that have Curates, the Devill ſhall go for my money. Oh all ye unpreaching Prelates, learne of the Devill, if you will not learn of God; he will give you an example of diligence in your Office.

Verſes written by our renowned Poet, Sir *Geffry Chaucer* many yeers ago, authoriſed to be printed by Act of *Parliament*, in the 34. and 35. *H.8.c.1.*

THe Emperour yafe the Pope ſome time,
So high Lordſhip him about,
That at laſt the ſely Ryme,
The proud Pope put him out.
Soe of this Realme is in doubt,
But Lords beware, and them defend,
For now theſe folk bene wondrous ſtout,
Moſes Law forbad it tho,
That Prieſts ſhould no
Lordſhips weld
Chriſts Goſpel biddeth alſo
That they ſhould no Lordſhips held,
Ne Chriſts Apoſtles were never ſo bold
No ſuch Lordſhips to them embrace,

But

But ſmeren her ſheepe, and keepher fold,
God amend hem for his grace, &c.

Learne to be diligent for ſhame, ye Prelates; But God be thanked, there is good hopes; that the King and Parliament will order you, which that they may, God grant. *Amen.*

FINIS.